

The Blessedness of those who die in the Lord.

A FUNERAL
SERMON

On the JUSTLY LAMENTED

DEATH

OF THE LATE

Mr. *Abraham Wilkinson*, Merchant.

Who departed this Life, *Nov. 3, 1764.*

Preached in *Swift's-Alley* Meeting-House,
Nov. 18th.

BY WILLIAM BOULTON.

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P R E F A C E.

TH E following plain discourse, would not have appeared to public view, (being composed in a time of trouble, attended with frequent interruptions,) But by particular desire ; and as a testimony of respect to the memory of the Deceased ; to extend and perpetuate the knowledge of his useful life and exemplary character ; hoping, by the Divine Blessing, it may do good. I therefore beg a candid allowance from those under whose inspection it may come, especially the more critical reader.

A FUNERAL

PRELACE

The following plan of discourse
has been suggested to
the author by the committee
of the Board of Christian
Education, and is intended
to be a guide to the
preacher in the selection
of his subject, and in the
arrangement of his discourse.
It is not intended to be
a rigid rule, but a guide
only, and is to be adapted
to the circumstances of
each case.

A FUNERAL
S E R M O N.

REVELATIONS, Ch. xiv. 13.

And I heard a voice from Heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them.

THAT we are mortal creatures, is a truth so obvious, that it needs no proof. The seeds of corruption and death are intermixed with our very constitution, by which, the human frame gradually tends to dissolution. This has been the state of man ever since sin entered into the world, which is the original cause of our mortality; “ For the wages of sin is death, so that death shall most certainly pass upon all men,
A “ in

“ in that all have sinned. It is appointed
 “ unto all men once to die, and after this
 “ the judgment. The days of man are
 “ determined; the number of his months
 “ are with the Lord. There is no man
 “ that liveth and shall not see death, and
 “ none can deliver him from the power
 “ of the grave.”

D A Y L Y experience sufficiently confirms this. We continually see numberless instances of it around us: Some of these among ourselves; and an affecting one now fresh in our minds, in the death of an eminent member of this religious Community.

B U T death, is not only certain to man, but his days are few and his time short. Hence our time is compared to the most fleeting things; to a shadow, a vapour, and the like. “ For what is our life, saith
 “ the Apostle? It is even a vapour that
 “ appeareth for a little time, and then
 “ vanisheth away.”

A N D this is true, with respect to those who have lived to the greatest number of years, which are nothing, if we compare this life with eternity, in which years and numberless ages are swallowed up and lost,
 as

as if they had never been. Our principal concern should therefore be, as accountable beings, wisely to prepare for the life to come, which shall never end. The consideration of a future eternal state, ought to impress our minds with the most serious thoughts, and engage us to be active and diligent in improving the religious opportunities with which we are favoured for our spiritual benefit, and excite us to *work the works of him who sent us* into the world, *while it is day*, seeing *the night* of death cometh on, *in which no man can work*, and our present religious advantages will be for ever over.

IF we have improved these, and live as becometh christians, we shall die in peace and comfort, and experience the joyful effects of the blessedness which is here pronounced, on all who truly fear, love, and serve God. This is matter of the greatest encouragement to his righteous servants; for to them, death will be the greatest gain, as the animating words under our consideration assure us. This is confirmed by a voice from Heaven, and delivered in such a solemn and sublime manner, as to demand our serious attention.

SOME learned authors would refer it particularly to those who died martyrs to the christian religion; (which is indeed a death honourable and glorious.) And they would have it; that the preposition which is here rendered *in*, is sometimes translated *for*. Others, from the word *henceforth*, would fix the time of the Saints happy deliverance at different periods of the * church. But it is not necessary to dwell upon such critical observations. We are expressly assured in many passages of the holy scriptures; that the death of the righteous will be a happy time whenever it is. This gives the greatest encouragement to them, and is quite sufficient for our present purpose.

FROM the words I shall therefore endeavour briefly to shew: In the first place, What it is to die in the Lord.

SECONDLY, wherein their blessedness consists. And then apply and improve the subject agreeable to the present occasion.

THE

* The learned and ingenious Doctor NEWTON, now Bishop of *Bristol*, explains it as particularly referring to the time of the reformation. See his dissertation on the prophecies, VOL. III. page 261, octavo edition.

THE first thing to be considered from these words, is what we are to understand by dying in the Lord. The phrase, *being in Christ*, is often used in the new testament, and to be understood in different senses. Christians are represented as being in him, by their faith and christian profession ; by a holy and spiritual union with him ; and as having an interest in him, and the blessings of his gospel, which is their happy condition, as they are the peculiar objects of his care and love.

To *die* in the Lord, plainly signifies, being in a state of peace and favour with him at the time of their death, which is the happy condition of all his pious servants. The Lord at this awful trying season, looks upon them with pleasure and complacency : He usually manifests himself unto them, as a God merciful and gracious, and accepts of them, according to the terms of his infinite wisdom and grace, as revealed in the gospel of our salvation. They rely upon his forgiving mercy, confide in his gracious promises ; while they manifest a godly sorrow and unfeigned repentance for all sin, which proceeds from a sincere heart. In this manner

manner they die in the Lord Jesus, and can look forward to their future everlasting happiness.

THIS blessed prospect of life and immortality, arises from an humble faith and obedience, and a lively hope in the infinite mercy and boundless love of God, through Christ Jesus our Lord and Redeemer, who once in the end of the world, (or Jewish dispensation) appeared to put away sin by the sacrifice of himself. By this, and his glorious triumphant resurrection from the dead, he hath conquered death, and delivered his saints from the tormenting fears of it. “ If we are in
 “ him, though the body is dead, because
 “ of sin, the spirit is life, because of righteousness. He is the resurrection and
 “ the life: And whosoever believeth in
 “ him, shall not come into condemnation,
 “ but is passed from death unto life,” and shall live for ever in his blissful presence.

So that though we are sinful, imperfect creatures, and in many things we all offend, yet such is the love, compassion and grace of our heavenly father; that if we manifest a sincere sorrow and repentance for sin; believe in Christ and his glorious gospel of light and truth: If we act upon principles

principles of love to God, and live as becometh christians, we have the greatest encouragement to hope for an interest in the divine favour: Such die in the Lord, in an humble submission to his will, and are for ever blessed.

WHICH leads me to shew in the second place, wherein their blessedness consists, who die in the Lord. This we are expressly assured of in the words of the text. One part of this happiness consists, in their obtaining a perfect deliverance from all kind of evils, which is here expressed by resting from their labours. All mankind are liable to some or other of these in the present mixed state of things; as none, whatever their condition is, are entirely exempted from them. Our own experience, as well as the word of God confirms it, "That man, who is born of a woman, is of few days and full of trouble:" And again, "that we are born to trouble as the sparks fly upward."

WHEN we enter into life, we are exposed to many things which interrupt our happiness. The present state is a state of trial and imperfection, and far from affording

fording us an undisturbed enjoyment and compleat felicity.

THE labours and troubles to which we are exposed in the present life, are of various kinds, and arise from different causes. Some of these it is not in our power to prevent. There are others which we often bring upon ourselves, and which we might have avoided, by being sober and watchful in the discharge of our duty. But we cannot enter into the several different causes of the evils and troubles to which mankind are exposed, nor what they particularly are, which are best known to those who feel them.

IN general, they are those of the mind or body. Those of the *mind* usually arise from the cares and anxieties to which we are liable; and from the various disappointments, troubles and distresses of this changeable world, in which all our enjoyments are precarious; from the loss of our dear relatives and friends, in whose company and conversation we enjoy'd comfort and pleasure; or from the ungrateful, undutiful and vicious conduct of those whose welfare and happiness we tenderly regard

regard and desire to promote ; with others of a like nature.

OTHER labours and trials we meet with here, are those of the *body*. We are liable to many pains and disorders of this nature, which often seize upon this frail tabernacle of flesh and blood, and many labour under them for a course of years. These are of a trying afflictive nature, but some of them are vastly more severe and trying than others. Some labour for a considerable time under wasting and lingering disorders, which in a great measure prevent their enjoyment of life. Others are seized with disorders more violent and sudden, which speedily put an end to this mortal frame, though ever so healthful and strong. But it is not necessary to mention these particularly. If we look around us, we shall be soon convinced of the truth of this observation from the various pains and troubles, trials and afflictions of the children of men. Such we are continually exposed to, and may expect to meet with sooner or later ; which in some degree make life burthensome, and lessen our comfort and pleasure in it.

B

BUT

BUT when death comes to the righteous, it puts an entire end to all these. Those who die in the Lord are happily released from every trouble and affliction which they laboured under here below. Every thing of this kind will be no more, when the union of the soul with this mortal body shall be dissolved. And this is no inconsiderable part of the blessedness of the righteous, that their pains and sorrows, toils and afflictions, trials and persecutions, which they laboured under upon earth, are for ever over.

BUT this is only a deliverance and rest from evil, which opens the way to a future state of glory and eternal life. At the hour of death, the Lord is with them, and often lifts upon them the cheering, the reviving smiles of his blissful countenance. He becomes their light and salvation, and maketh them happy and joyful. Though they are passing "through the dark valley of the shadow of death," they shall fear no evil; for the Lord is "with them," as their comfort, hope and joy. "Their hearts are fixed trusting in him," while their eyes look forward to the
happy

happy world of Spirits, and the soul ascends to join in their blessed Society.

THIS is another part of the blessedness of the saints who die in the Lord; even the unspeakable and eternal happiness they enter upon, immediately after death. Then the soul, the intellectual immortal spirit, enters into that rest which remains for the people of God. We are expressly assured, that when christians are "absent" from the body, they are present with "the Lord. The dust shall at death re- turn to the earth as it was, but the "spirit unto God who gave it." From whence we plainly see, as well as from other express passages of scripture, that the happiness of the righteous commences immediately after their dissolution. The body is consigned to the silent grave, till the general resurrection, but the soul ascends to glory.

AND though the righteous become happy at death, and are received into glory, yet their blessedness will not be fully compleated, till the resurrection and judgment of the great day. The soul and body will be reunited, but the body will be changed, purified and refined, to make it fit for the angelic state. This will com-

mence at the second glorious magnificent appearance of the Son of God ; who will raise our bodies from the dust, and fashion them like unto his own most glorious body, according to the working of his almighty power. Then the conduct of divine providence, and those dispensations we cannot now well account for, will appear perfectly wise, just and righteous. Both saints and sinners, will be judged according to the deeds done in the body, and receive their everlasting sentence of happiness or misery, as they have been good or evil.

THEN the pious followers of Christ will be made compleatly happy. They shall stand before him as their Almighty Saviour and Judge, with an humble joyful confidence. They shall lift up their heads with joy and triumph, in the view of approaching glory. At that grand and glorious day of universal judgment ; those works of holiness which are said to follow them, will be brought to light before Angels and Men, in the presence of Christ their Lord and omniscient Judge ; and will be approved as proceeding from love and a sincere heart. Their works of piety, humility and meekness, of faith and patience, zeal and steadfastness ; of justice, sobriety

fobriety and righteousness, will be all particularly noticed in the view of an assembled world, and meet with a full, a glorious recompence of reward, through the riches of divine grace and love in Christ, who hath purchased salvation and eternal life for his saints, by his meritorious sufferings and death.

To them, he will at last say with a reviving voice, and smiles of approbation and love.—“ Come ye blessed of my father, “ inherit the kingdom prepared for you “ from the foundation of the world.” Upon this the Saints triumph and exult with joy, and go with him to possess all the sublime delights of Heaven: “ An inheritance which is incorruptible, unde- “ filed, that fadeth not away.” There they enjoy the most perfect bliss in the presence of God, and their exalted glorified Redeemer, in an eternal union of worship and praise with Angels and the Saints in light. In this happy state there shall be no more sorrow nor death; for God himself shall wipe away all tears from their eyes; and there they shall be made perfect in knowledge and holiness, and partake of a glory inexpressible and inconceivable, with
which

which nothing here is worthy to be compared.

How desirable the blessed death of the righteous, and how glorious their future eternal reward! How happy all those who are duly prepared for it! This we have good reason to believe was the happy condition of our late pious relative and friend, of whom it will be expected I should take particular notice on this mournful occasion. Yet I am at a loss where to begin in describing so amiable and excellent a character. But I shall attempt it as far as I am capable, by considering it in a religious, relative and public view.

He was early convinced of the truth and importance of the christian religion, and in his youth united in christian fellowship with this church of Christ. He formed his religious principles upon a serious, rational and diligent enquiry; making the sacred and unerring word of God alone, the rule of his judgment and conversation in matters of religion. He was fully satisfied of the truth and divinity of the holy scriptures, and esteemed it his greatest honour to be a christian.

BUT

BUT he was not only fully convinced of the truth, excellence and importance of christianity: But he felt its divine energy upon his own heart, and lived under its holy and practical influence, by adorning the doctrine of God his Saviour in all things.

THOUGH his time was so much taken up in business, few filled it up better. He constantly begun the day in his duty to his Maker and Preserver, and in reading the sacred scriptures and other books of religious improvement.

IN his family he was quite regular, and truly exemplary. He would call them together every day to unite with him, in acts of family worship, adoration and praise; being convinced of the importance and usefulness of this (now so much neglected) duty, and our obligations to the practice of it, from the goodness of the Lord, who is daily loading us with his benefits. His pious example in this respect had a most happy influence on all around him, and was accompanied with the divine blessing upon him and his household, in thus serving the Lord.

WITH

W I T H regard to God's public worship, his example likewise shines in a most pleasing and instructive light. Being convinced of his duty herein, and the reasonableness and usefulness of a serious and regular attendance upon it, as necessary for promoting the glory of God, the honour and interest of our Redeemer's spiritual kingdom, the support and practice of religion in the world, and the welfare of the rising generation; he was constant in his attendance upon it, both parts of the sabbath. Neither example, riches or pleasure, could tempt or prevail upon him to neglect his duty on this useful, and to the Saints, joyful day of rest. And he had things so ordered in his family, as to give opportunity to his servants on that day, to go to their different places of worship for religious improvement, and was not pleased if they neglected such opportunities. In the intervals of public worship, he would also improve the time in serious conversation, and reading a useful sermon, or some religious discourse. And as he began and improved the day in the fear of
 God,

God, so he concluded it with his family in reading, meditation and prayer *.

WITH respect to this christian society, (of which he had been an honourable and useful member from his youth) he was a principal supporter and encourager of it, and ever concerned for its interest; and his candid, moderate and prudent temper and conduct, had very useful effects. And though he always maintained a regard to his own religious principles, as what upon an impartial examination appeared to him to be the truth, he was happily influenced by a spirit of christian charity and brotherly love to christians of different sentiments, and regarded all, who love our Lord Jesus Christ in sincerity, and bear his holy image.

His behaviour in the character of a husband, parent, relation and friend, was no less amiable and engaging. Towards
C his

* For the reasonableness and usefulness of family and public worship; and our obligations to the regular practice of our duty herein, I would recommend *Morris's* sermons upon these subjects; which are published in the first volume of his posthumous discourses; and deserve to be seriously considered and encouraged. See likewise the preface to the forms of devotion for the use of families, lately printed in *Dublin*; And *Doddridge's* address to the master of a family.

his beloved consort he was very tender and affectionate: And it was his constant study and care to make her life comfortable and happy. He had a very tender love and regard for his young and growing offspring, and was careful to give them a sober, religious education, by bringing them up in the nurture and admonition of the Lord; and I hope his pious instructions and good example to them, will be always remembered and made useful, by the divine blessing.

IN the character of a brother and uncle, he had scarce any equal. He always shewed his friendship and regard for them, by every act of kindness, and a generosity almost unparalleled; which I need not mention. And others of his relations have experienced his friendship and generosity, by substantial acts of kindness: And were I here to speak upon my own account, gratitude loudly calls upon me, thus publickly to own and remember his generous friendships and regard.

TO the poor he was very kind and charitable, as many can bear witness: For whenever he was made acquainted with their circumstances, or saw any in distress, he was ever ready to relieve them. He would
chear-

cheerfully contribute to and encourage every useful design and institution of this nature, whether for the sake of the poor dependent young, or the helpless widow and aged.

IN his public character he was also very conspicuous. He moved in a large sphere of business; which he conducted with judgment, great diligence and integrity. He abhorred every thing mean and disingenuous, and acted according to the excellent, the divine rule of his great master; “to do unto others as he would desire they should do unto him” in like circumstances. He behaved to all with whom he had any concern, with an even, inoffensive and becoming spirit; so as to be loved and regarded by all his friends and acquaintance. His friendship was sincere, constant and useful, and he ever cautiously avoided censorious or ill-natured reflections upon others, and would speak evil of no man. In fine, he lived in the religious practice of those things that are true, honest, just, pure, virtuous, lovely and of good report and worthy of praise.

AND when a period is put to so valuable and desirable a life, in the very meridian of usefulness; surely it is a loss

justly to be lamented, by his family and friends, by the church, and the world; which are deprived of so useful and exemplary a member.

IF the most sincere publick wishes; the most ardent petitions at the throne of grace upon his account, if tears of love could have wept him from the grave, and prevailed with the great preserver of men to spare his life, and detain him a while longer from his immortal felicity, 'till he had finished all his designs and purposes of usefulness here, we should still have had him continued among us. But “ his days
“ are passed, his purposes are broken off,
“ even the thoughts of his heart.”

AND surely when such useful lives are so soon taken away, it is a difficulty in the divine providence we cannot easily account for: But it is the will of God, (whose ways are all perfectly just and according to unerring wisdom) that it should be so. And being prepared for the more excellent, pure and sublime services of the blessed above, he has taken him to himself in whose presence there is fulness of joy and pleasures for evermore. But though he is dead, his name and virtues live, and will still live in the memory of his relations,
his

his christian brethren and friends. And the greatest instance of respect we can shew to his memory, is to imitate his example.

BU T I must not omit to observe farther, as the text particularly leads to it, that his works will follow him, and appear to his honour and happiness at the great day. This we are expressly assured concerning the righteous in the words under consideration. All their actions will be brought forth to light, and many, which modesty concealed and were unnoticed by men, shall then appear to public view, and be approved by Christ; and for his sake, and through his mediation, be crowned with a glorious and everlasting reward.

AN D if the works of the righteous will then follow them, and appear as they really are at the day of universal judgment, and be noticed and rewarded accordingly; surely we may then justly believe, that our lately deceased friend will be received into some distinguished mansion in heaven, and shine as a star of peculiar lustre in the kingdom of his Father: For as one star differeth from another star in glory; in like manner the scriptures assure us it will be among the righteous in the regions of bliss.

F O R

FOR the truth and justness of the character that has now been given ; I appeal to others, who were particularly acquainted with it ; and I hope whatever impropriety or defect may be observed in the manner of describing it, will be candidly overlooked.

I MUST now beg your serious attention for a few minutes longer, while I make a suitable improvement of the subject.

IN the first place, from what we have now considered concerning the happy death and future blessedness of God's righteous servants, we may justly infer the great excellency and unspeakable advantage of the christian religion, which is infinitely superior to all others. It is only this that can give such a comfortable and encouraging assurance of happiness to the righteous at death and in a future state. This is a sure foundation of hope, and contains the most solid arguments to fortify us against every evil, in the animating prospects of life eternal.

FOR these glorious hopes we are indebted to our blessed Redeemer, who hath brought life and immortality to light through the gospel. To him therefore
let

let us with the highest degree of gratitude and thankfulness, offer up our united tribute of praise for his infinite love; who hath abolished death, triumphed over our spiritual enemies, enlivened our hope, and purchased such a glorious inheritance for us. Through him we can thus express ourselves, with christian triumph and joy in the views of eternity. — “ O death where
 “ is thy sting? O grave where is thy
 “ victory? The sting of death is sin, and
 “ the strength of sin is the law, but
 “ thanks be unto God, who giveth us the
 “ victory through Jesus Christ our Lord!”

IN the next place, from hence we may plainly see the different condition of the righteous and ungodly in the solemn hour of death, and the view of a future state. The righteous who die in the Lord, die in a state of peace and favour with him, (as hath been shewn) under the gracious smiles of his blisful countenance. This raises their sinking spirits, invigorates their hearts, and excites the soul to fly from the confines of the body, and ascend to the pure and happy regions of immortality.

ON the contrary, the minds of the wicked are then full of horror, and attended

tended with the greatest distress. They have no comfort nor hope in their death ; but must feel the effects of the divine displeasure, and the bitter remorse of a guilty and self condemning conscience ; for their sinful violations of God's holy law, and their ungrateful abuse of his mercy and love, unless their consciences are greatly hardened. Their sinful pleasures are for ever over ; the horrors of a dreadful eternity lie before them ; and they can not possibly escape that future punishment which awaits the unbelieving and finally impenitent, and is terrible beyond expression.

O MAY the Lord in his infinite mercy open their eyes before it is too late ; that they may seriously consider their evil ways ; repent of their sins, and flee from the wrath to come ; while they have the gracious offers of pardon and salvation set before them.

IN the last place ; when we have such good hopes and assurance, that our pious relatives and friends die in the Lord, and are for ever happy ; it should administer comfort to those who are nearly concerned, and moderate their grief and sorrow. They have left a state of trial, labour and trouble,

trouble, and are gone to possess the most pure, lasting and refined pleasures, among the saints in light; “ which eye hath not
 “ seen, nor ear heard, neither has it entered
 “ into the heart of man to conceive.” Let those who are affected by such an afflictive dispensation of providence, be engaged rightly to improve it, and submit to the will of the all-wise disposer; the author of life and death.

PERMIT me more particularly to address you, Madam, his mourning Relict, (to whom I have the pleasure and happiness of being related) by reminding you of a few arguments of comfort and support, with which you are well acquainted.

IT has pleased “ the Lord to take away
 “ from you, the desire of your eyes, with
 “ a stroke” (as the prophet expresses it upon a like occasion) and hereby to interrupt and lessen your earthly comfort and happiness. But I need not tell you, that all his ways are perfectly wise and just, and that as he hath given us our being here, he has an absolute right to put a period to it, whenever he thinks fit.

THE arguments of philosophy and natural religion among the heathen, gave
 D them

them some degree of comfort under affliction, and tended to bring their minds to a patient submission to the all-disposing hand of providence. But you, Madam, have arguments more excellent and encouraging in the sacred word of God; which is a fountain of comfort and hope to his saints.

HEREIN we are assured, “ that even a
 “ sparrow falleth not to the ground, with-
 “ out his knowledge, and that the very hairs
 “ of our head are all numbered.” A consideration that should engage us to submit to the divine will under all our trials and afflictions; seeing that nothing happens to us without his permission or appointment. And this argument will be strengthened, by attending to the temper of our glorious Redeemer, who in the view and under the greatest sufferings for our sakes, thus humbly expresses himself, “ Father not my will, but thine be done.” In which, as well as in all his other virtues, it is our duty as christians to follow his example.

To the servants of God, afflictions are useful; designed for their spiritual improvement, and are a mark of his love to them; seeing they are designed for their
 good

good, and “ will work out for them a far
 “ more exceeding and eternal weight of
 “ glory.” Besides many are the great and
 precious promises we have to rely upon in
 all circumstances. He will be a father to
 the fatherless, and a husband to the
 widow; and take them under his provi-
 dential care, and comfort and bless them.

AND at the end of this mortal life;
 what unutterable joy and pleasure will it
 be, to meet our pious friends, who stood
 in the nearest and most tender relation to
 us here, in the celestial state? where we
 shall enjoy their company in the highest
 happiness, in a union of souls without in-
 terruption, and without end; where we
 shall see as we are seen, and know as we
 are known. “ Therefore, let us not for-
 “ row even as others, which have no hope,
 “ for if we believe, that Jesus died, and
 “ rose again; even so them also which
 “ sleep in Jesus, will God bring with him;
 “ wherefore let us comfort one another
 “ with these words.

BUT to conclude, that we may all
 make a becoming improvement of such
 awful and alarming instances as we have
 been considering; let us be excited and
 persuaded to a holy and a diligent prepa-
 ration

ration for our own approaching change, by living a life of faith and holiness. It will not be long before we shall be forever done with the concerns of the present life, its riches, honours and pleasures: For our time is short and at best but uncertain; and we know not how soon we may be called upon to answer for our conduct, and enter upon an eternity of happiness or misery.

“ L E T us therefore be followers of those
 “ that have gone before us, and through faith
 “ and patience inherit the promises; using
 “ this world so as not to abuse it, for the
 “ fashion thereof passeth away. For what
 “ shall it profit a man, if he shall gain the
 “ whole world, and lose his own soul; or
 “ what shall a man give in exchange for
 “ his soul?”

I N fine let our conversation be in Heaven, and as becometh the gospel of Christ: That whether we live, we may live unto the Lord, or whether we die, we may die unto the Lord, that living or dying we may be the Lord's. For if we live the life of the righteous, we shall die the death of the righteous, and our latter end will be like his—blessed, honourable and glorious.

F I N I S.